

A REPLY
to the Christian Pamphlet

**THE
HISTORY
OF
HADJIE ABDOELLAH**

published by the Dutch Reformed Church
of Cape Town, South Africa,

by

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“The History of Hadjie Abdoellah”

The Dutch Reformed Church of Cape Town, South Africa, have distributed on a large scale a booklet, entitled *The History of Hadjie Abdoellah, as told by himself*, in which scurrilous aspersions of the most bitter kind have been cast on the Religion of Islam and its Holy Founder (peace and the blessings of God be upon him). A copy of the summary of this slanderous booklet, published as a special supplement to *Muslim News* of 18th Aug, 1961, has been made available to us for a reply. The Ministers of the Reformed Church, it can easily be seen, have vomited their anti-Islam venom through the mouth of Hadjie Abdoellah, proving the truth of the Latin proverb that *No mischief but a woman or a priest is at the bottom of it*.

The tirade opens with the attack :

The Qur'an does not agree with the Bible ;
hence the author suspects the authenticity of the
Qur'an.

If a Jew were, likewise, to contend that since the Gospel of the Christians agrees not with the

Torah and the Prophets in that it teaches the doctrines of Trinity and Atonement, and calls the Law a Curse, which is not to be found in those Scriptures, hence he suspects the authenticity of the Gospel. the astute inventors of this argument will be caught in their own net to lick the dust. It is now an admitted fact that the texts of the earlier scriptures had been corrupted by human hands to such a great extent that without a fresh revelation from the Most High God, it had become simply impossible to sift and separate the truth from the huge mass of error which had grown around it. This winnowing the chaff from the wheat has been done by the Holy Qur'an ; and for this reason it has been called a guardian, *muhaimin*, over all the previous revelation (5 : 48). Whatever there was of permanent value, the Divine truth, in the previous scriptures, has been preserved in the Holy Qur'an, and the wild weeds which had grown around it, have been pulled out and destroyed.

For example, it was written in the Holy Bible that,

- (i) Noah was drunken ; and he was uncovered within his tent ; and Ham saw the nakedness of his father, and told his two brethren without. (Genesis, 9 : 21)

- (ii) Lot dwelt in the mountain with his two daughters. They made him drunk and lay with him one by one. Thus were both the daughters of Lot with child by their father. (Gen. 19 : 30—38).
- (iii) Reuben, son of Jacob (Israel), committed fornication with his father's wife, Bilhah. (Gen. 35 ; 22).
- (iv) David committed adultery with the wife of his neighbour, Uriah. (II Samuel, Chapter 11).

And all these personalities were the holy prophets of God who had been raised for the moral and spiritual uplift of man. But, *if the blind lead the blind*, as Jesus has so beautifully put it, *both shall fall into the ditch* (Matt. 15 : 14). The fact of the matter, however, is that such sinful deeds had been wickedly imputed to these holy personages, and also incorporated into the sacred scriptures ; and it was a knowledge of this corruption of the sacred text that caused Jeremiah, an Old Testament prophet, to utter his lament, saying, *ye have perverted the words of the living God, of the Lord of hosts our God* (Jer 23 : 36). And Casaubon, a Christian scholar of modern age, writes on page 52 of his book, *Christian Mythology Unveiled* :

And whenever it was found that the New Testament did not suit the interests of its priesthood, or the views of political rulers in league with them, necessary alterations were made, and all sorts of pious frauds and forgeries were not only common but justified by many of the fathers.

The Holy Qur'an which is *a guardian* over all the previous scriptures, has, therefore, laid it down as a basic principle that all the prophets, without any exception, were sinless and pure, and possessed high morals :

They are honoured servants : they do not precede Him in speech, and only according to His commandments do they act (21 : 27).

Both in word and deed, they were faithful to the Divine Commandments ; and it will be insolence of the most cruel kind to impute sinful deeds unto them. Examples can be multiplied to show that the Holy Qur'an has purified the Holy Bible of all the noxious matter that had crept into it through human interpolation. It must necessarily, therefore, differ from the Bible at places where corruption had taken place.

Qur'an, the Divine Word.

The authors of *The Hisotry of Hadjie Abdoellah* go on to allege that the Holy Qur'an is not the Word of God, but Muhammad's own compilation :

He wrote soera after soera (chapter) to show his people their wrong.

He always had a revelation of Allah ready, just when he wanted to prove something : for example that Ayesha, his beloved wife, was not guilty of committing certain sins of which she was accused ; when he wanted to marry the wife of his adopted son, Zaid. The Nabi's jealous wife, Hafsa, accused Nabi of misconduct with his Coptic slave Maria.

In flinging this charge against the Holy Prophet, the Christian authors have merely licked the spittle spewed out by the idolaters of the Prophet's time, a mention of whom is made in the Holy Qur'an :

Say they : He (the Prophet) has forged it ?
Say : Then bring a chapter like it, and invite whom you can besides Allah, if you are truthful (10 : 38).

This challenge was repeated at four different places in the Holy Qur'an (2 : 23. 24 ; 10 : 38; 11 : 13 and 17 : 88).

Say : If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others (17 : 88).

Then produce a chapter like it, and call on your helpers (*Shuhada*) besides Allah if you are truthful. But if you do it not—and you can never do it—then be on your guard against the fire whose fuel is men and stones ; it is prepared for the disbelievers (2 : 23, 24).

It should be noted that in one verse men and jinn are challenged whereas in the other the term *Shuhada* which means their *great or learned men* is substituted for *jinn*, showing in this way that *jinn* in such places means only their *great men*.

This challenge has stood unanswered ever since it was proclaimed fourteen centuries ago. The opponents of Islam, particularly the Arya Samaj preachers and the Christian missionaries have written heaps of books against Islam and its Holy Founder, but this Divine Challenge none of them, and for that matter no other human being,

has so far been able to meet and answer, proving conclusively to the wide world that the Holy Qur'an, of a truth, is the mighty Word of the Almighty God, and not a fabrication of the Prophet. And if the authors of *The History of Hadjie Abdoellah* still cling to their exploded charge, we challenge them once again to come forward and pick up the gauntlet. Says the Holy Qur'an through a poet's mouth : *Thus do I challenge all the human race.*

The Holy Prophet Muhammad (peace and the blessings of God be upon him) was an unlettered man, a perfect *Ummi* who could neither read nor write. But, he spoke such great truths which the world knew not before him. For example, he proclaimed : *There is not a people but a warner has gone among them* (35 : 24). How was it, we ask the accusing authors of *The History of Hadjie Abdoellah*, that this great truth which had remained hidden even from the wisest men ever since the world began, dawned upon the mind of an unlearned *Ummi* of the desert who did not even know what nations then existed in the world, and what were their Sacred Scriptures ? Is it not a conclusive proof of the fact that the *Ummi* Arabian was in touch and tune with the Most High God Who

revealed unto him great truths that were hitherto unknown to the world? Yet another example; it was announced through his mouth: *We made from water everything living* (21 : 30). This fundamental truth of the physical world that *water is the source of all life* was not known to the world at the time of the Prophet; and it is only recently that science has been able to get at and discover it. Who was it, then, who gave the Prophet a knowledge of this great scientific truth which was, at the time, unknown to science itself?

Slander Against Hadzrat Ayesha.

In pursuance, perhaps, of the dirty device that *fling dirt enough and some will stick*, the foul-mouthed author of *The History of Hadjie Abdoellah* has reiterated the following false charges which have been disproved and demolished one thousand and one times before, against the purest of the pure, the Holy Prophet Muhammad (peace and the blessings of God be upon him). He alleges that the Prophet

Always had a revelation of Allah ready, just when he wanted to prove something; for example, that Ayesha, his beloved wife, was not

guilty of committing certain sins of which she was accused ; when he wanted to marry the wife of his adopted son, Zaid. The Nabi's jealous wife Hasfa accused Nabi of misconduct with his coptic slave Maria.

That the Holy Qur'an is undoubtedly the Word of the Most High God, and not a fabrication of the Prophet, has been conclusively established above. But the Christian critics, having been fed on the doctrine of ill-doing to the Prophet of Islam, continue, brazenfacedly, to harp on their horrid hymn of hate.

The slander against Hadzrat Ayesha, the Holy Prophet's wife, was of a piece with the slander which the Jews had, most wickedly, spoken against Mary, the holy mother of Jesus the Christ. They accused Mary of unchastity, and Jesus, of sinful birth. The Christian teaching unfortunately added fuel to the flame. The Gospel said :

Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband. being a just man, and not willing to make her a public example, was

minded to put her away privily. (Matt.
1 : 18, 19)

The slander, to the utter dishonour and disgrace of the Christians, went on virulently for five hundred years, when at last the Quranic revelation which the ungrateful author of *The History of Hadjie Abdoellah* calls the Prophet's fabrication, came to clear their position, proclaiming that Mary was a chaste and virtuous woman, and her son Jesus, a true and righteous prophet of God, worthy of respect and regard in this world as well as in the Hereafter. Not a small service indeed that the Prophet of Islam has done to Jesus the Christ and his mother. But *ingratitude, that marble hearted fiend*, as Shakespeare has very rightly put it, *is much more hideous than the seamonster.*

The Prophet accompanied by his wife Ayesha was returning from an expedition. It was the last stage of the journey. Ayesha had gone out, very early in the morning, on a private occasion. When she returned she saw that her necklace had been lost, and she went back in search for it. The army marched on in her absence. Her attendants supposed that she was in the *howdah*.

When she came back from the search, the camp had moved on, and not a man was left there. She sat down thinking that when the mistake would be discovered, her camel-driver would come back. Safwan ibn Mu'attal had been appointed by the Prophet to remain in the rear to see that nothing was left behind when the march took place. He picked up Ayesha, and seating her on a camel, overtook the army. The hypocrites who had always been on the look out for an opportunity to speak ill of and malign Islam, seized upon this unfortunate accident, and salandered the noble lady. Abdullah ibn Ubayy, the chief of the hypocrites, took a prominent part in this mischief. The Prophet instituted an enquiry into this case, and found that there was not the least ground to cast any aspersion on Ayesha's chastity. Her innocence was further established by the Divine revelation, much in the same way as the innocence of Jesus' mother had been established against the Jewish charge. In both the cases, it was a false and foul calumny which the wicked people had spoken against the virtuous and chaste women, Mary and Ayesha.

To marry the wife of his adopted son.

It was not *the wife* but *the divorced wife* of

his adopted son, Zaid, that the Prophet had married. And it is for the carping author of *The History of Hadjie Abdoellak* to show from the Law of Moses, or even from the Law of Jesus, if he had any, that taking into marriage the divorced wife of an unreal son was unlawful and forbidden. The Holy Qur'an which has a comprehensive Law for the guidance of human race, has laid down in explicit terms that

Allah has not made for any man two hearts within him ; nor has He made your wives whom you desert by Zihar, your mothers, nor has He made those whom you assert (to be your sons) your sons. These are the words of your mouths. Allah speaks the truth and He shows the way.
(33 . 4)

The pre-Islamic Arabia suffered from two strange customs. The first of these was called Zihar, which consisted in a man saying to his wife *thou art to me as the back of my mother* ; and no sooner were these words pronounced than the relation between husband and wife ended as by a divorce; but the unfortunate woman was not at liberty to leave the husband's house and marry elsewhere. The other custom was that of regarding the

adopted son as if he were a real son. The Qur'an abolished both the customs on the same ground—*a wife cannot be a real mother nor a stranger a real son.*

The author of *The History of Hadjie Abdoellah* is now invited to ponder over the following verses of his Sacred Scripture, the Holy Bible :

- (i) For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear ; but *ye have received the spirit of adoption whereby we cry, Abba, Father* (Rom. 8 : 15)
- (ii) But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, *that we might receive the adoption of sons* (Gal. 4 : 5).

If all the Christians, as stated in the verses quoted above, are the adopted sons of the Most High God, do they take for themselves their own sisters in marriage? But this is forbidden in the Law of Moses which says :

The nakedness of thy sister, the daughter of thy father or daughter of thy mother,

whether she be born at home, or born abroad,
even their nakedness thou shalt not uncover.
(Leviticus, 18 : 9)

Also read :

How fair is thy love, my sister, my spouse!
how much better is thy love than wine! and
the smell of thine ointments than all spices!

I am come into my garden, my sister, my
spouse. (Solomon's Song, 4 : 10 ; 5 : 1)

Paul says (I Corin, 9 : 5)

Have we not power to lead about a sister,
a wife, as well as other apostles, and as the
brethren of the Lord, and Cephas ?

The author of *The History of Hadjie Abdoellah* must have now realized that a real sister and another by adoption stand not on the same level ; whereas marriage with a real sister is unlawful (Lev. 18 : 9); it is not forbidden in the case of an adopted one. Even so in the case of a real son and the one by adoption. They stand not on the same level.

Zainab was the Prophet's first cousin, being the daughter of his aunt. When she grew up she was offered in marriage to the Prophet by her brother. But the Prophet wished that she

should be married to Zaid, his liberated slave. But the pre-Islamic notions of respectability forbade such an alliance of a freedman with a woman of high birth. Therefore, Zainab and her brother were both averse to her marriage with Zaid. They desired that the Prophet himself should marry her. If the Prophet had any passion for the lady, as the author of *The History of Hadjie Abdoellah* would have the world believe, he would not have refused her hand when she was offered to him as virgin. But the Prophet was anxious to wipe off false distinctions of birth and class. He persuaded Zainab and her relations to accept Zaid as her husband. But the union turned out to be unhappy ; and Zaid expressed his intention of divorcing her. The Prophet approached Zaid, and tried to dissuade him from divorcing Zainab. But their relations had been strained to such an extent that divorce had become inevitable ; and Zainab was divorced.

A divorced woman, in those days of ignorance, was looked down upon with contumely and contempt. And it was another false notion which, for the healthy moral growth of society, was to be eradicated and effaced. The wrong done to Zainab

could be redressed only if the Prophet should himself marry her. Such was also her wish as well as the wish of her relations. Moreover, the Prophet was morally bound to do this, the marriage with Zaid arranged by him having turned out to be unsuccessful. Said the Most High God in the Holy Qur'an (33 : 37) :

So when Zaid dissolved her marriage tie,
We gave her to thee as a wife, so that there
should be no difficulty for the believers about
the wives of their adopted sons, when they have
dissolved their marriage-tie.

The Prophet's marriage with Zainab took place in the year 5 A.H. The Prophet's refusal of her hand in the first instance when she was a virgin, and accepting her in marriage when she, having been divorced, had been lowered in general estimation, is a conclusive proof of the fact that the Prophet's motive in this marriage was anything but self-gratification.

Mary, the Coptic Lady.

Mary, the Coptic lady, was not a slave as alleged by the Christian critics. She was sent as a present to the Holy Prophet by Muqauqis, the

Christian King of Egypt, and entered the Prophet's household in the year 7 A.H. It is an undeniable fact that the Prophet never kept a slave. Mary gave birth to a son, Ibrahim, who died in infancy. She was, *as son's mother*, ranked equally with the other wives. It is, therefore, not understood why any objection should be taken to the Prophet's having conjugal relations with her. The story that Hafsah found the Prophet in her bed room with Maria, the Coptic slave, and that he swore not to have anything more to do with Maria in future, is nothing but a pure Christian invention. The verse adduced in this connection reads :

O Prophet, why dost thou forbid (thyself) that which Allah has made lawful for thee ? Seekest thou to please thy wives ? (66 : 1)

The reference, in this verse, is to the well-known Temporary Separation of the Prophet from his wives who demanded more of worldly comforts for themselves. The Prophet took a vow and swore that he would not go to his wives for a month, and prohibited himself from having conjugal relations with them. So as regards the oath, he was commanded, in the above-quoted verse, to

expiate it; as regards the prohibition, it was said unto him :

O Prophet, why dost thou forbid thyself that which Allah has made lawful to thee?

It should be further remembered that the word *tahrim* used in the original Arabic text, which generally means *prohibiting a thing or making it unlawful*, is applied in particular to the prohibition of conjugal relations.

Preservation of the Qur'an

The author of *The History of Hadjie Abdoellah* goes on to allege that

There are not less than 225 laws and prescriptions in the Qur'an which were later altered or cancelled. That is not the case with the Bible. The Qur'an at first said of two witnesses necessary before a magistrate, but when Muhammad became powerful, he altered this to one. When Muhammad's followers were weak, he told them to be patient and tolerant towards their enemies, but when he was stronger, he told them "to kill and destroy all non-Muslims." Muhammad made separate laws for himself; he could have more wives, and later trespassed his own laws.

Whereas all the Sacred Scriptures of the world have suffered corruption at the hands of their custodians, the Holy Quran is the only one Book which has, under a Providential plan, preserved its purity miraculously, and not a jot nor a tittle has been changed in its text ever since the time of its revelation unto the Holy Prophet. It proclaimed for the information of the world in unequivocal terms that

It is a glorious Qur'an in a guarded tablet
(85 : 21)

Surely we have revealed the Reminder (*i.e.*
the Qur'an) and We will surely be its guardian.
(15 . 9)

History has further borne out the truth of this Quranic claim ; and even the most hostile critic of Islam, Sir William Muir, has had to admit this fact, saying,

There is probably in the world no other work which has remained twelve centuries with so pure a text. . . .(*Life of Muhammad*, p. xxiii).

There is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and used (p. xxviii).

Bosworth Smith, another Christian scholar of high learning and repute, writes in his book, *Muhammad and Muhammadanism*, (p 18).

In the Koran we have, beyond all reasonable doubt, the exact words of Muhammad, without subtraction and without addition.

For the knowledge of the author of *The History of Hadjie Abdoellah* who is either lamentably ignorant of the sublime teaching of Islam and its Holy Founder, or has wilfully concealed truth in order to inveigle people into a wrong belief about the Religion of Islam, we quote one more statement from the *Encyclopaedia Britannica* which affirms that

Efforts of European scholars to prove the existence of later interpolation in the Qur'an have failed. (The article, *Qur'an*).

Not so with the Bible. It is undoubtedly a corrupted Book. We reproduce the evidence of a few eminent Christian scholars bearing on this point. Rev. Prof. Dummelow of the Cambridge University writes in his famous *Commentary on the Holy Bible* (p. xvi):

- (1) A copyist would sometimes put in not what was in the text, but what he thought ought to be in it. He would trust a fickle memory, or he would make text accord with the views of the school to which he belonged.
- (2) In them (the Gospels) the traditional material was used ; but there was no hesitation in altering it, or in leaving out what did not suit the writer's purpose. (*The History of the Christians*, by T. G. Tucker, p. 320).
- (3) The New Testament in very early times held no canonical authority, and alterations and additions were actually made where they seemed improvements (*Ency. Biblica*, Vol. IV, p. 4980).

And the same fearful fate came upon and overtook the Old Testament as evidenced by Prophet Jeremiah who passed censure on Jews, saying:

Ye have perverted the words of the living God, of the Lord of hosts our God (Jer. 23 : 36)

Since all the previous Scriptures were meant to give guidance to their respective peoples for a time only, and were to be replaced by the Universal Law of Islam which is to remain as long

as man remained on this earth, the Most High God took particular care to safeguard it against all possible human interference and contamination.

Surely We have revealed the Qur'an, and
We will surely be its guardian.

Witnesses

In ordinary matters the Quranic Law requires the testimony of two witnesses :

And call to witness from among your men two witnesses ; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the one may remind the other (2 : 282).

But in the case of an accusation of adultery four witnesses must be produced (24 : 4) :

And those who accuse free women, then do not bring four witnesses, flog them.

It should be noted that the Holy Quran does not say that no case should be decided except on the testimony of two witnesses, but requires ordinarily the calling of two witnesses at the time of the transaction. Cases can be decided on

circumstantial evidence as well, which is sometimes stronger than the evidence of the witnesses. Joseph's innocence was established on circumstantial evidence only :

And a witness of her (Potiphar's wife) own family bore witness: If his (Joseph's) shirt is rent in front, she speaks the truth and he is of the liars. And if his shirt is rent behind, she tells a lie and he is of the truthful. So when he (Potiphar) saw his shirt rent behind, he said : Surely it is a device of you women. Your device is indeed great (12 : 26—28).

The production of the evidence of the shirt only was considered to be strong enough for the establishment of Joseph's innocence. And this verse was revealed at Mecca when the Prophet was in a state of utter helplessness and persecution ; but the astute author of *The History of Hadjie Abdoellah* would have the world believe that :

The Qur'an at first said of two witnesses necessary before a magistrate, but when Muhammad became powerful he altered this to one.

“Kill and Destroy all Non-Muslims”.

The Christian critic who is out to throw

stones at Islam, no matter whether they hit the mark or fall short of it, goes on to say that :

When Muhammad's followers were weak, he told them to be patient and tolerant towards their enemies, but when he was stronger, he told them "to kill and destroy all non-Muslims."

Half-truths, it has been rightly said, are more dangerous than bare-faced lies. The author of the Christian pamphlet has torn out a fragment from the following Quranic Commandment of war, and presented it, with his Christian innocence, to the world to induce them into the wrong belief that Islam inculcates the indiscriminate killing of the non-believers. The sacred text reads as under :

And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors. And kill them wherever you find them, and drive them out from where they drove you out, and persecution is worse than slaughter.

(2 : 190—191).

Fighting in the Way of Allah, it can easily be seen, is expressly limited to fighting in self-

defence. Muslims were allowed to fight only against those who had waged war on them. The enemies of Islam being unable to suppress Islam by persecution, took up the sword to annihilate it. No course was, therefore, left for the Muslims but either to be swept off the face of this earth, or take up the sword in self-defence against an enemy which was a thousand times stronger. *Kill them wherever you find them*, is a commandment of war only. When there is a state of war, the enemy is to be killed wherever he is found. You certainly do not shake hands with him on the field of battle.

We invite the author of *The History of Hadjie Abdoellah* to open his Holy Bible and read the following accounts of the treatment which the prophets of Old Testament and kings of Israel meted out to their enemies :

- (1) And they (the Children of Israel) warred against the Midianites, as the Lord commanded Moses: and they slew all the males...and took all the women of Midian captives and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods, and they burnt all their cities wherein they dwelt, and all their goodly castles with fire.

(Numbers, 31-7-10)

- (2) When the Lord thy God shall bring thee (Moses) into the land whither thou goest to possess it, and hath cast out many nations before thee...and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them (Deut. 7 : 2).
- (3) And they (Joshua and his men of war) utterly destroyed all that was in the city (Jericho), both man and woman, young and old, and ox and sheep, and ass, with the edge of the sword (Joshua, 7 : 21).
- (4) Have they not divided; to everyman a damsel or two (Judges, 5 : 30).
- (5) And he (David) brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes (I. Chro. 20 : 3).
- (6) Then Menahem (King of Israel) smote Tiphesh and all that were therein, and the coasts thereof from Tirzah; because they opened not to him, therefore he smote it, and all the women therein that were with child he ripped up (II Kings, 15 : 16).

But the Christian conscience of the author of *The History of Hadjie Abdoellah* will not shudder nor suffer any pangs on account of these inhuman and savage atrocities which the Children of Israel and their prophets perpetrated on the vanquished people. He is out only to speak ill of and vilipend Islam.

The unbelievers of Mecca, for thirteen long years, had tyrannized over the Holy Prophet and his followers who had, at last, to fly for their honour and life to Medina. But the enemies would not leave them in peace. They attacked the Muslims with a large army to wipe them off from the surface of this earth. Many battles were fought ; and the state of war continued, off and on, for eight years. The Prophet, at last, entered Mecca in triumph and glory accompanied by ten thousands of saintly followers. And it was to this great event that Moses had made a reference in his famous prophecy which said :

The Lord came from Sinai, and rose from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints (Deut. 33 : 2).

Mecca fell without shedding even a drop of blood. The unbelievers who had perpetrated cold-blooded crimes against Islam, were brought before the Prophet, to meet their deserts. But like the Children of Israel and their prophets, he neither slew all the males; nor took their women captives, nor destroyed their city; he distributed not their damsels among his soldiers, nor ripped up the women that were with child; he cut them not with saws, and with harrows of iron, and with axes; but proclaimed a general amnesty to all saying, **Not a word of reproof against you this day.** But the Christian author of *The History of Hadjie Abdoellah*, with his conscience unperturbed, would go about telling the world:

When Muhammad's followers were weak, he told them to be patient and tolerant towards their enemies, but when he was stronger, he told them "to kill and destroy all Non-Muslims."

More Wives.

The next stone which the author of *The History of Hadjie Abdoellah* has hurled at the Holy Prophet (peace and the blessings of God be upon him) is:

Muhammad made separate laws for himself; he could have more wives; and later trespassed his own laws.

In pre-Islamic days a man could have as many wives as he liked. Abraham had three wives; Jacob, four; Moses, four; and David, one hundred. And these religious personages, by a consensus of opinion, led lives of transcendent purity. The example of Jesus is out of question; he married not; and how could he, when *he had no place where to lay his head* (Matt. 8 : 20). Moreover, if his example were followed in this respect, the world would come to an end before long. Islam, as a general rule, recognizes the union of one man and one woman as a valid form of marriage. It is only under exceptional circumstances that it allows the man more wives than one, and that too conditionally :

And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then marry only one (4 : 3).

The verse does not enjoin polygamy; it only permits it under exceptional circumstances.

When this verse was revealed, the Prophet thought of divorcing the excess number of his wives. But the Divine Word came to hold him back from this action, saying.

O Prophet, We have made lawful to thee thy wives whom thou hast given their dowries, and whom thy right hand possesses...It is not allowed to thee to take wives after this, nor to change them for other wives...O you who believe, it behoves you not to marry his (the Prophet's) wives after him ever. Surely this is grievous in the sight of Allah (33 : 50, 53).

The Prophet, after the revelation of these verses, did not contract any other marriage. The Prophet's wives were called *Ummahatal-Momineen* i.e., mothers of the faithful ; and it did not, therefore, behove the believers to marry them after the Prophet's death. and pull them, in this way, from the higher position of *mothers* to the much lower position of wives.

The Qur'an for the Whole World.

In order to create the wrong impression that *The Qur'an is made for Arabs and not for the world as a whole*, that it contains contradictory and confus-

ing statements, and gives impracticable orders, the astute author of *The History of Hadjie Abdoellah* has adduced the following argument :

- (a) The Hadj to Mecca and the fast is not possible. According to Sura Baqara, verse 196, the pilgrimage must be fulfilled by Muslims at least once in a life time. But Muslims in China and the Cape never reach Mecca, perhaps one or two in every 10,000. How can Muslims fast from sunrise to sunset if they cannot do so in places where the sun never rises for six months? The Qur'an, therefore, orders us things that are impossible. The Qur'an is made for Arabs and not for the world as a whole.
- (b) Sura 3, verse 48 states : "God said, O Jesus, I want you to die": and in Sura 4, verse 156, God said, "yet they did not beat Jesus to death nor did they ever crucify him".

Christian religion would not have been so powerful if it had rested upon a lie. Muhammad based his belief on the Crucifixion issue on a heretical Christian sect who denied the death of Christ.

Pilgrimage.

The pilgrimage to Mecca is undoubtedly obligatory on every adult member of the Muslim community to be performed only once in his life time ; and its performance more than once is voluntary and unforced. The obligation is further subject to the following conditions :

- (1) The pilgrim should be able to undertake the journey to Mecca. Says the Holy Quran (3 : 96) : “And pilgrimage to the House (at Mecca) is *incumbent upon men for the sake of Allah*: upon every one *who is able to undertake the journey to it.*”

There may be physical disability that may render a man unable to bear the hardships of the long journey ; or it may be due to financial reasons, as when a man has not got sufficient provisions for the journey as well as for the dependents whom he leaves behind. Says the Holy Quran : “And make provision for yourselves.” (2 : 197).

- (2) Danger to life is another reason which sets a man free from the obligation of

Hajj. The Holy Prophet himself and many of his companions could not perform a pilgrimage after the flight to Medina, because their lives would not have been safe at Mecca.

Writes Syed Ameer Ali in his scholarly work, *The Spirit of Islam*, p. 171, regarding the annual pilgrimage to Mecca :

The wisdom of the inspired Lawgiver (i.e. the Holy Prophet) shines forth in the negative part of the enactment, in the conditions necessary to make the injunction obligatory :

- (1) ripeness of intelligence and discernment ;
- (2) perfect freedom and liberty ;
- (3) possession of the means of transport and subsistence during the journey ;
- (4) possession of means sufficient to support the pilgrim's family during his absence ;
- (5) the possibility and practicability of the voyage.

Fasting.

The hypercritical author of *The History of Hadjie Abdoellah* contends :

How can Muslims fast from sunrise to sunset, if they cannot do so in places where the sun never rises for six months? The Qur'an, therefore, orders us things that are impossible.

Abu Dawud, one of the accredited authorities on Hadith, has on his record, *Kitabal-Sunan*, the Prophet's ruling on this issue. The Companions asked the Prophet about their prayers in a day which extended to a year or a month, and the Prophet said in reply that *they should measure according to the measure of their days*. It is, therefore, evidently clear that in countries where the days are too long the time of fasting should be measured in accordance with the length of an ordinary day.

To such a trenchant type of critic, as the author of *The History of Hadjie Abdoellah* is, who would *cavil on the ninth part of a hair*, as Shakespeare has put it, Jesus the Christ has very appropriately uttered the following warning :

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again (Matt. 7 : 2)

Impracticable Teaching

For an example of impracticable and impossible teaching we invite the author's attention to the much vaunted *Sermon on the Mount* in which Jesus is reported to have taught :

But I say unto you, that ye resist not evil ;
but whosoever shall smite thee on thy right
cheek, turn to him the other also (Matt. 5 : 39).

Could Jesus himself live up to his own teaching? For an answer, turn over the *Gospel according to St. John*, Chapter 18, and read verses 19 to 23 :

The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them ; behold, they know what I had said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil ; but if well, *why smitest thou me?*

Jesus, in accordance with his own teaching, should have turned his other cheek also to the

unkind officer ; but he obviously failed to live up to his own teaching ; and instead of turning to him the other cheek also, Jesus raised his voice in protest, saying, *Why smitest thou me* and proved decisively by his own act that the *doctrine was pretentious and impracticable*.

Nor could his worthy successor, St. Paul, live up to this teaching. It is written in *The Acts* (23 : 1—3) :

Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall, for sittest thou to judge me after the law, *and commanded me to be smitten contrary to the law*.

Paul, too, discarding the doctrine of turning the other cheek, raised his voice in protest, although he should have, acting upon the teaching of his Lord, got both his cheeks smitten. But the Teacher and the Pupil both failed miserably.

‘Jesus’ Death.

Quoting verses 3 : 54 and 4 : 157 of the Holy

Qur'an which speak of the natural death of Jesus the Christ, the author of *The History of Hadjie Abdoellah* has jumped to the queer conclusion that :

Christian religion would not have been so powerful if it had rested upon a lie. Muhammad based his belief on the Crucifixion issue on a heretical Christian sect who denied the death of Christ.

The correct English translation of these verses is as given below :

When Allah said : O Jesus, I will cause thee to die and exalt thee in My presence (3 : 54).

And for their (the Jews') saying : We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain. (4 : 157).

When the Jews hatched up a plot to kill Jesus by the damned death on the cross, he was

very much disconcerted and dismayed. He repaired in the dark of the night, with his disciples, to a lonely place, Gethsemane, and fell on his face, and prayed to the Most High God with tearful eyes, to save him from the damned death on the cross :

O my Father, if it be possible, let this cup pass from me ; nevertheless not as I will, but as Thou wilt. (Matt. 26 : 39)

His prayer was answered :

And there appeared an angel from heaven strengthening him (Luke 22 : 43, Hebrews 5 : 7).

The same thing is repeated in the Holy Quran, saying,

O Jesus, I will cause thee to die and exalt thee in my presence.

The Divine promise said that the Jewish plot to kill Jesus on the cursed cross would be frustrated, and he would afterwards die a natural death. The exaltation of Jesus is mentioned here as a reply to the Jews, whose object was to kill him by the damned death on the cross. Jesus, when he was taken down from the cross, was alive, and not dead.

The Most High God, in accordance with His word, had saved him from the damned death on the cross. He was, as Dean Farrar has rightly put it in his book, *Life of Christ*, p. 421, *only in a syncope*. The winding sheet in which Jesus' body had been wrapped, has, all through the centuries, been preserved. In 1931, a team of German scientists got this winding sheet from the Italian Government, and instituted research upon it assiduously for eight years. In the report which they submitted to Pope Pius IX, they stated in clear, categorical terms that Jesus' heart had not stopped functioning when he was taken down from the cross; that is to say, he was alive. The Holy Quran had disclosed this secret fourteen centuries ago, saying,

And for the Jews' saying, We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the Cross, but he was made to appear to them as such (complete unconsciousness). And certainly those who differ therein are in doubt.

People at that very time doubted his death :

And Pilate marvelled if he were already dead ; and calling unto him the centurian, he

asked him whether he (Jesus) had been any while dead". (Mark, 15 : 44).

The Jews came to Pilate and requested him to guard the tomb, 'lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead ; so the last error shall be worse than the first".

(Matt. 27 : 64).

What was the first error. That Jesus was taken off the Cross much earlier than was necessary to cause his death ; and that his bones were not broken. They were in doubt about the death of Jesus on the Cross. The Holy Quran makes a reference to this doubtfulness of the Jews about it :

They have no knowledge about it, but only follow a conjecture, and they killed him not for certain.

Jesus did not die on the Cross. But after the event of crucifixion he escaped to the Eastern countries in search of the Lost Sheep of the House of Israel, and died a natural death at the age of 120 years, and was buried at Srinagar (Kashmir). It is written in the *Early History of the Christian Church* by Ducheone that

According to tales current in the days of Papias, the Lord lived to a great age.

Papias was a disciple of St. John, the Evangelist, and lived in the second century A.D. For the information of the author of *The History of Hadjie Abdoellah* we quote yet another important evidence of Bishop Irenaeus (who also lived in the second century A.D.), as recorded on p. 40 of *Document of the Christian Church* by Henry Bettenson.

He (Jesus) passed through every stage of life ; he was made an infant for infants, a child among children, an example also to them of filial affection, a young man amongst the young. *So also amongst the older men, that he might be a perfect master for all.*

Jesus did not die on the Cross at the age of 30, as the Churchmen would have us believe, but he lived to a good old age that he might also be a perfect model for the older men.

'Jesus' Divinity.

In order to inveigle people into the wrong belief of Jesus' divinity the author of *The History of Hadjie Abdoellah* contends :

We find in Quran Isa-el-Masih (Jesus the Messiah) being called *Kalimat Allah* (word of God) *Spirit of Him*; he came in a special manner. What does this mean? Jesus is called Isa, the son of Mariam, but Muhammad is called the Son of Abdullah. Therefore it is not wrong to call Jesus Son of God.

Jesus had the Power of God, hence True Prophet and Master.

Jesus said: He was Son of God, Is it a lie? Nabi Muhammad never claimed to have performed miracles, and states clearly that he was not sent to perform miracles but to preach. Sura 29, verse 49 confirms same. Quran admits Jesus performed miracles, hence Jesus is God.

Ibn-i-Maryam

The mere fact that no mention is made, in the Holy Quran, of Jesus' father is not sufficient to show that he had no human father. No mention is likewise made of the father of Moses, nor that of the Holy Prophet Muhammad. Does it follow, then, that they had no human fathers? The Holy Quran is not a book on genealogy to have kept such a record. Jesus has purposely been called *Ibn-i-Maryam* (son of Mary) in the

Holy Qur'an. With this one single stroke it has overturned and demolished the Christian doctrine of the Divinity of Jesus. It is written in *The Book of Job* (Old Testament), *How can he be clean that is born of a woman?* (25 : 4). The Qur'an, arguing *ad hominem*, said unto the Christians that Jesus, having been born of a woman (Mary), could not even be clean, much less to be regarded as a Divine Being Who is above every kind of uncleanness and impurity.

Son of Joseph

The author of *The History of Hadjie Abdoellah* will not perhaps be able, notwithstanding his Christian cleverness, to gainsay the fact that all the four Gospels declare with one voice that Joseph the carpenter was the father of Jesus. A few verses :

- (1) Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?
(Matt. 13 : 55)

- (2) Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of

Juda, and Simon? and are not his sisters here with us?

(Mark, 6 : 3)

(3) Is not this Joseph's son?

(Luke, 4 : 22)

(4) We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

(John, 1 : 45)

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know, how is it then that he saith, I came down from heaven?

(John, 6 : 42)

Writes Rev. Prof. Dummelow on p. 362 of his famous *Commentary on the Holy Bible* :

The accuracy or inaccuracy of the genealogies does not affect the main point at issue, our Lord's descent through his legal father Joseph from David. Joseph's family certainly claimed descent of David.

Renan is another Christian scholar, of learning and repute. He writes on p. 42 of his book, *Life of Christ* :

Joseph had died before *his son* had assumed any public position. Mary remained in a manner the head of the family, and this

explains why Jesus where it was desired to distinguish him from others of the same name, was most frequently called Son of Mary.

The Holy Qur'an, too, speaking of eighteen prophets by name, Jesus having been included in the list, says categorically :

We made them to excel in the world ; and from among *their fathers* and their descendants and their brethren, and We chose them, and guided them into the right way. (6 : 84-88).

If the Qur'an had subscribed to, and corroborated the Christian doctrine that Jesus was born without the agency of a human father, it would not have included the name of Jesus in this list.

Son of God

The author of *The History of Hadjie Abdoellah* argues :

Jesus said, He was Son of God.

Is it a lie?

Jesus also said :

- (1) Jesus said unto Peter: Get thee behind me,
Satan, thou art an offence unto me.
(Matt. 16 : 23).

(2) Ye serpents, ye *generation of vipers*, how can ye escape the damnation of hell?
(Matt. 23 : 33)

(3) The Apostle Paul, reprimanding the sorcerer whose name was Bar-jesus, said: *Thou child of the devil*, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? (Acts, 13 : 10).

Was Peter, we put it to the author of *The History of Hadjie Abdoellah*, Satan in the same physical sense in which Jesus was the son of God? Were the Jews addressed to by Jesus, the children of vipers, and the sorcerer, the child of the devil in the same literary sense?

Jesus mostly spoke in the language of parables which neither the Jews nor even his disciples understood (John 8 : 43). For instance, he said :

I am the bread of life which cometh down from heaven, that a man may eat thereof, and not die. (John, 6 : 48-50)

Jesus said, Whosoever drinketh of this water (*i.e.* earthly water) shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that

I shall give him shall be in him a well of water springing up into everlasting life.

(John, 3 : 13, 14).

In the same allegorical sense, Jesus spoke of himself as the Son of God. It is written in the Gospel according to St. John (10 : 31 - 34) that, when the Jews took up stones again to stone him, saying :

Thou being a man, makest thyself God,
Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken ; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest ; because I said, I am the Son of God.

Jesus called himself the Son of God in the same metaphorical sense in which the prophets of old on whom came the word of God, had been so called. In scriptural usage the term *Son of God* is synonymous with a *righteous man*. Turn over Mark (15 : 39) and read :

And when the centurian, which stood over against him (Jesus on the cross), saw that he so cried out, and gave up the ghost, he said, *Truly this man was the son of God.*

Now turn over Luke 23 : 47 and read :

Now when the centurion saw what was done, he glorified God, saying, *certainly this was a righteous man.*

It is but obviously clear that *the Son of God and a righteous man* are synonymous terms.

The term *Son* has often been used in the Holy Bible to denote one's love and affection :

- (1) And thou (Moses) shalt say unto Pharaoh,
Thus saith the Lord, *Israel is my son even my firstborn.* (Exodus, 4 : 22)
- (2) Ye (the Jews) are the children of the Lord
your God. (Deut. 14 : 1)
- (3) For as many as are led by the Spirit of
God, they are the sons of God.
(Romans 8 : 14)
- (4) The Church that is at Babylon, elected
together with you, saluteth you; and so
doth Marcus *my son* (1 Peter, 5 : 13).
Peter loved Mark, so dearly that he called
him *my son*.
- (5) Beloved, let us love one another, for love
is of God; and *every one that loveth, is born
of God, and knoweth God* (I John, 4 : 7).

Two Verses only

In all the four Gospels there are only two passages wherein Jesus has spoken of himself as the Son of *God* whereas at eighty different places he called himself the *Son of man* — 30 times in Matthew ; 14 times in Mark ; 24 times in Luke, and 12 times in John. The two passages are :

- (i) *Mark, 13 : 32* But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither *the son*, but the Father.
- (ii) *Matt. 11 : 27*: And all things are delivered unto me of my Father; and no man knoweth *the son*, but the Father; neither knoweth any man the father, save the son, and he to whomsoever the son will reveal him.

In the first verse Jesus confesses his ignorance of the Divine will, whereas in the second verse he states that no other man knoweth of God's will or His revelation until Jesus discloses it to him. And there is nothing extraordinary in this statement. The Divine revelation to a prophet of God is unknown to men till the prophet himself discloses it.

Commenting on these two verses, the *Encyclopaedia Biblica* writes (article—Son of God) :

We must infer that Jesus had indeed Communion with God, *but nothing beyond it* ; but this connection was under such limitations that the attribute of Goodness as well as absolute knowledge belonged to God, and *hence the boundary line between the Divine and human was strictly preserved.*

An Interpolation

It may be remarked in passing that the Christian missionaries often adduce the following passage from Matthew in support of their Son-of-God claim :

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist ; some, Elias ; and others, Jeremias, or one of the prophets. He saith unto them. But whom say ye that I am? And Simon Peter answered and said. Thou art the Christ, *the son of the living God* (16 : 16).

But Mark who is admittedly the first Gospel-writer, has on his record (8 : 29, 30) :

And Peter answereth and saith unto him,
Thou art the Christ. And he (Jesus) charged
them that they should tell no man of him.

If Jesus was really the Son of God in the sense that the Churchmen would have us believe, why should he have concealed his identity? The words, *the son of the living God*, it can easily be seen, is a later interpolation.

Son of Man

We invite the author of *The History of Hadjîe Abdoellah*, and for that matter, the whole of the Christian world, to disinfect and wash clean their minds of the pre-conceived notions, and ponder over the following verses dispassionately :

- (1) Even as the *son of man* came not to be ministered unto, but to minister.

(Matt. 20 : 28)

- (2) For as in the days that were before the flood they were eating and drinking and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away ; so shall also the coming of the son of man be. (Matt. 24 : 38). Be ye also ready ; for in such an hour as ye think not the son of man cometh (Matt. 24 : 44).

- (3) But Jesus said unto him, Judas, *betrayest thou the son of man with a kiss ?*

(Luke 22 : 48).

It is thus clear beyond all doubt that Jesus, when he made his appearance on the stage of the world, was the son of man ; and he will again be the son of man when he will return to this earth for the second time ; and he was nothing but the son of man when he was hung upon the Cross. Writes Hastings on p. 318, 332, of his book, *History of the Apostolic Church* ;

Jesus is the Messiah, yet a mere man,
born of natural generation to Joseph and Mary.

Word of God (*Kalimat Allah*)

The Holy Qur'an says :

- (1) The Messiah, Jesus, son of Mary, is only a messenger of Allah and His *word* which He Communicated to Mary and a mercy from Him (4 : 171).
- (2) O Mary, surely Allah gives thee good news *with a word* from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh to Allah (3 : 44).

The Arabic words used in these verses are *kalimah* and *ruh*. *Kalimah*, a word from God, stands for a prophecy of God. And Jesus was born in accordance with a prophecy from God given unto Mary much in the same way as John (Yahya) was born in accordance with the prophecy given to Zacharias :

Allah gives thee (Zacharias) the good news of John verifying a word (*Kalimah*) from Allah (3 : 38).

John was the verifier of that *word*, because his birth brought about the fulfilment of that prophecy.

Examples can be multiplied to show that the term *Kalimat Allah* is used in the Holy Qur'an to indicate Divine revelation For instance ; addressing certain men who hesitated to get ready for the expedition of Tabuk, the Holy Qur'an said :

If you help him not, Allah certainly helped him when those who disbelieved expelled him ...So Allah sent down His tranquillity on him and strengthened him with hosts which you saw not, and made lowest the *word* (*Kalimah*)

of those who disbelieved. And the word of Allah (*Kalimat Allah*), that is the uppermost. And Allah is Mighty, Wise (9 : 40)

Kalimat Allah meant the prophecy which had promised protection, triumph and success to the Holy Prophet, and discomfiture and disgrace to the opponents.

Spirit of God (*Ruh Allah*)

Islam, as a matter of basic principle, holds all the prophets of God in the highest esteem. Jesus, when the Qur'an was being revealed unto the Prophet, was maligned by the Jews in the bitterest of terms, saying, that he was born of illicit intercourse. The Qur'an refuted their charge and said that Jesus was not the offspring of illegal connection, but he was *Ruh Allah*, the spirit from God Who is the great fountainhead of all purity, meaning thereby that he was a pure soul, and there was nothing of the Devil in him; otherwise the spirit of God, according to the teaching of the Holy Qur'an is breathed into every human being. The Holy Qur'an says :

Allah has made beautiful everything He has created. And He began the creation of man

from dust, then he made his progeny of extract, or worthless water; then He made him complete and *breathed into him His spirit*, and gave him ears, and eyes, and heart ; little it is that you give thanks (32 . 7-9).

It shows that the spirit of God is breathed into every man. The word *ruh* does not here mean the animal soul, because the animal soul is common to man and the animal kingdom. It is something which distinguishes man from the animal world. It is due to this spirit Divine that he rules over the creation.

Elsewhere it is stated with reference to the creation of Adam :

So when I have made him complete and *breathed into him (Adam) of My spirit* (God said to the angels) fall down making obeisance to him. (15 : 29)

It is thus obviously clear that man is made complete when the Divine spirit is breathed into him. The Divine spirit, it should be noted, does not mean *the animal soul* in man, but the *spirit of Allah* that gives him perfection. Says Paul in his First Epistle to the Corinthians (3 : 16) :

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.

Miracles

The author of *The History of Hadjie Abdoellah* seems to be ignorant not only of the sublime teaching of the Holy Qur'an but also of his own sacred scripture, the Holy Bible. He argues :

Muhammad performed no miracles ; but
Jesus performed miracles ; hence Jesus is God.

Mere working of wonders, it should be clearly understood, proves not that the performer thereof is a Divine Person, not even an apostle of the Divine Being ; for according to the teaching of Jesus himself, even false prophets and imposters can shew signs and wonders. It is written in Mark (13 : 22) that Jesus said :

False Christs and false prophets shall rise,
and shall shew signs and wonders, to seduce, if
it were possible, even the elect.

When the pharisees sought of him a sign from heaven, Jesus said unto them :

Why doth this generation seek after a sign ?
Verily I say unto you, *There shall no sign be given
unto this generation* (Mark, 8 ; 12).

When Jesus was produced before Herod, the governor of Galilee, who was at Jerusalem at that time :

And when Herod saw Jesus, he was exceeding glad ; for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him. Then he (Herod) questioned with him in many words, but he (Jesus) answered him nothing...And Herod with his men of war set him at nought, and mocked him. (Luke, 23 ; 8-11)

Jesus did not shew any miracle to the great disappointment and displeasure of Herod.

When Jesus was nailed to the cross, the people who passed by reviled him, saying,

Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross... And we will believe him (Matt. 27 : 40-42)

But Jesus shewed them no sign. Yet the author of *The History of Hadjie Abdoellah* would have the world believe that since Jesus performed miracles, he was God.

Jesus Spoke in Parables

Turn over Matthew, chapter 13, and read verses 9 and 13:

And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them...because they seeing see not, and hearing they hear not, neither do they understand.

John the Baptist was in prison. He sent two of his disciples to enquire of Jesus :

Art thou he that should come, or do we look for another. Jesus answered and said unto them, go and shew John again those things which ye do hear and see; The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

(Matt. 11 : 5)

The concluding words clearly shew that the sick and the lame, the blind and the dead belong to the same category as the poor to whom the gospel is preached, being the poor in heart.

Elsewhere it is written :

For this people's heart is waxed gross, and their ears are dull of hearing, and their

eyes they have closed : lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and *I should heal them.*

(Matt. 13 ; 15)

Healing means the healing of the spiritual diseases ; and it was for this purpose that prophets had been raised by the Most High God all over the world. The Holy Qur'an, too, says the same thing about itself that it is *a healing for what is in the hearts.*

(10 : 57)

Raising up the Dead

People who, like a stone, have gone down in sin, are said to be *dead* in the scriptural idiom, and it is the reclamation and regeneration of such spiritually dead persons that is meant by the phrase *Raising up the Dead.* Paul says :

And you hath he quickened, who were dead in trespasses and sins. (Eph. 2 : 1)

It is written in Luke (15 : 24) that when the Prodigal Son returned to his father, he said to his servants :

Bring hither the fatted calf, and kill it ; and let us eat, and be merry ; *for this my son was*

dead, and is alive again ; he was lost and is found.

And they began to be merry

The prophets, Jesus of course being one of them, are raised only for quickening to life those who are spiritually dead. Their healing is spiritual, and not healing of the physical diseases.

The Prophet's Miracles

Of all the prophets of the world, the Holy Prophet Muhammad (peace and the blessings of God be upon him) performed this miracle of raising up the dead on a very vast scale. Within a short space of twenty years only he raised to life the entire peninsula of Arabia which was completely dead in trespasses and sins. The Arabs, as a matter of fact, were the worst nation of the world. For full five centuries the Jews and the Christians had exerted their utmost to reclaim and reform them, but all in vain. Was it not, then, an astounding miracle of the Prophet that he raised them up in so short a time, to life of the highest order? Twenty years, in the history of a nation, constitute but only a moment of time. And it was to this miraculous transformation of the whole nation that a prophet of the old Testament,

Jeremiah, who had been shown this great event in a vision centuries before, made a reference in his prophetic utterance, saying :

And send unto Kedar and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? (Jeremiah, 2 : 10).

Kedar was the second son of Ishmael (Genesis 25 : 13). His children had settled in that part of Arabia which is now called the Hijaz. Prophet Jeremiah said in a challenging vein : Who was it that changed the destiny of a whole nation, and transformed the confirmed and inveterate idolaters of Arabia into the worshippers of the One True God only? An unfriended man, bereft of all kinds of power and pelf, emerged from the sands of Arabia, and converted the stiff and sinful nation to such a perfect degree that not a single follower of his betrayed him for thirty pieces of dirty lucre, nor there ever arose any one else who denied and cursed him, as did Simon Peter to his Lord, Jesus the Christ (Matt. 26 : 16, 74).

The Most High God had rightly said in the Holy Qur'an (8 : 24) :

O you who believe, answer the call of Allah and His Messenger when he calls you to that which gives you life.

The Holy Prophet, as a matter of fact, performed many a miracle, of which we make a mention of only one more—the *miracle of the Holy Qur'an*. When his opponents charged him with fabricating the Qur'an and saying that it had been revealed unto him by the Most High God, a challenge was thrown out to them, saying :

Say they : He has forged it? Say : Then bring a chapter like it, and call upon whom you can besides Allah, if you are truthful.
(10 : 18).

This topic has been dealt with at some length in the foregoing columns. Here we wish only to repeat that the challenge has stood unanswered all through the centuries that have gone by since then. The opponents of Islam, particularly the Christian missionaries, have written heaps of books against Islam and its Holy Founder, but this challenge none of them, nor any other human being, has been able to meet and answer. Is it not an astounding miracle of the Holy Prophet (peace and the blessings of God be upon him)?

Islamic Conception of Paradise

The Islamic conception of Paradise and Hell is another point wherefrom the author of *The History of Hadjie Abdoellah* has launched another attack upon the sublime teaching of Islam. He says:

The Qur'an promises a paradise full of fleshy and sensual pleasures; terrible and ghastly threats of Hell, and almost nothing of prayers, except a few verses. Nothing about love is mentioned in the Qur'an.

The Christian critic should have, in all fairness, presented, for a contrast, the Christian picture of Paradise and Hell, if it could offer anything better than the Islamic conception. All that his Sacred Scripture, the Holy Bible, has said in this connection, reads as under :

The angels shall cast them (the sinners) into the furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father (Matt. 13 : 42).

And these (the sinners) shall go away into everlasting punishment ; but the righteous into life eternal (Matt. 25 : 46).

And what are the blessings which the righteous will enjoy in *the Kingdom of their Father*? Jesus said :

I say unto you, I will not drink henceforth of this *fruit of the vine*, until that day when I drink it new with you in my Father's Kingdom.
(Matt. 26 : 29)

Nothing about love, nothing about peace ; the highest bliss of Christian paradise is the sipping of *the fruit of vine*, called in modern parlance, *the champagne*

It will not perhaps be unacceptable to the author of *The History of Hadjie Abdoellah* that the life after death which is purely a spiritual life and has nothing of the corporality, nor any flesh and blood in it, assumes two forms :

- (1) a life in Paradise for the righteous in whom the good preponderates over the evil.
- (2) a life in Hell for the wicked in whom the evil preponderates over the good.

In order therefore, to give an idea of the blissful blessings of Paradise and the bitter fruit of

Hell, the Holy Qur'an has made use of the language of parable, saying :

A parable of the Garden which the dutiful are promised (47 : 15).

The description that follows does not mention the actual blessings of paradise nor the actual treatment in Hell ; for, these things, as the Prophet has said, are such,

Which no eye has seen and no ear has heard, nor has it entered into the heart of man to conceive of them (Bukhari).

The blessings of heavenly life, as stated in the Holy Qur'an, have been said to be a *parable*, and not an actuality to be interpreted in terms of this life. But our Christian critic who is out to malign Islam at any cost, would have the world believe that *the Qur'an promises a paradise full of fleshy and sensual pleasures*. We ask him to open *The Book of the Prophet Ezekiel* (Old Testament) and read the following verses in Chapter 16 :

Thus saith the Lord God unto Jerusalem ,
Thy father was an Amorite, and thy mother an
Hittite...In the day thou wast born thy navel
was not cut, neither wast thou washed in water

to supple thee ; thou wast not salted at all... And when I passed by thee, and saw thee...I have caused thee to multiply as the bud of the field... Thy breasts are fashioned ..The time was the time of love ; and I spread my skirt over thee, and covered thy nakedness...and entered into a covenant with thee, saith the Lord God, and thou becomest mine...I decked thee with ornaments...Thy raiment was of fine linen, and silk, and broidered work...Thou didst eat fine flour, and oil ; and thou wast exceeding beautiful... But thou didst trust in thine own beauty, and playedst the harlot...and pouredst out thy fornication on every one that passed by...Thou hast also committed fornication with the Egyptians, thy neighbours, great of flesh...Thou wast unsatiable...But as a wife that committeth adultery, which taketh strangers instead of her husband. They give gifts to all whores, but thou givest thy gifts to all thy lovers, and hirest them that they may come unto thee on every side for thy whoredom...Wherefore, O harlot, hear the word of the Lord : I will gather thy lovers round about against thee...They shall strip thee of thy clothes...They shall stone thee with stones, and thrust thee through with their swords.

Is this Biblical passage, we put it to the author of *The History of Hadjie Abdoellah*, a

figure of speech, a parable, or a statement of actual facts?

The Holy Qur'an tells us (32 : 17) :

No soul knows what refreshment of the eyes is hidden for them ; a reward for what they did.

This is a true description of what the blessings of paradise are. These blessings are hidden from the physical eye of man, and therefore their description in words which convey to the mind an idea of the blessings of this life is metaphorical indeed. Words cannot reveal to us the real nature of those blessings.

The highest bliss of paradise, as taught by the Holy Qur'an, is the sight of the Divine Being, Whom physical eye could not see on this earth, and not sipping of the juice of vine. Says the Holy Qur'an (10 : 10) :

Their (of the inmates of paradise) cry therein will be, Glory to Thee, O Allah : and their greeting; Peace ! And the last of their cry will be : Praise be to Allah, the Lord of the worlds.

This is the Quranic paradise and this description is sufficient enough to give the lie to the

author of *The History of Hadjie Abdoellah* and men of his ilk who allege that the picture of the Islamic paradise is characterized by sensuality. It is further stated (19 : 61-63) :

Gardens of perpetuity which the Beneficent has promised to His servants in the Unseen. Surely His promise ever comes to pass. They will hear therein *no vain discourse*, but only, Peace! And they have their sustenance therein, morning and evening. This is the Garden which We cause those of Our servants to inherit who keep their duty.

Not even a vain word will be heard in paradise. It will be a state of perfect peace and purity.

The story ends not here. The Holy Qur'an further tells us (66 : 8) :

Their light will gleam before them and on their right hands—they will say : Our Lord, make perfect for us our light, and grant us protection ; surely Thou art possessor of power over all things.

It is thus obviously clear that paradise is not only a place to enjoy the blessing and reap the

reward of one's previous good deeds, but it is also the starting point of a never-ceasing spiritual advancement. The prayer for the perfection of the light is really an unceasing desire for perfection, showing that spiritual progress in that life will be endless.

The next world, called the Hereafter, is, as a matter of fact, the starting point towards an immeasurably wider vistas of the realm to be traversed after death, when the soul is liberated from the limitation of its casement of clay. Hence it is also that those who have wasted their opportunity in this earthly life shall, under the inevitable law which makes every man taste of what he has done, be subjected to a course of treatment for the spiritual diseases which they have brought about with their own hands, and when the effect of the poison which had vitiated their system, has been counteracted and neutralized, and they are fit to start on the onward march to the great goal, they will no more be in hell. The Prophet has said : *Surely a day will come over hell when there will not be a single human being in it.* The Islamic conception of hell, therefore, is that it is a Spiritual

Hospital where people suffering from spiritual diseases will be treated and healed

There is yet another stone which the author of *The History of Hadjie Abdoellah* has to fling at the Islamic paradise. He says :

Because the Qur'an states that those who fight in the cause of God are assured of paradise, and that this promise being declared through all Scriptures, but not contained in these Scriptures, therefore, this is perhaps the biggest lie in the Qur'an.

Fighting in the way of Allah or *in the cause of Allah* is a Quranic idiom which means *striving in the cause of truth, right and justice* and not for any aggressive design. It is expressly stated in the Holy Qur'an (2 : 190) ;

And fight in the way of Allah against those who fight against you, but be not aggressive. Surely Allah loves not the aggressors.

This is fighting in self-defence. Muslims were required to *fight in the way of Allah*, but they could fight only against those who waged war on them. Paradise, of course, is promised to them who struggle and strive hard in the cause of Truth, Says the Holy Qur'an (9 : 88, 89) :

But the Messenger and those who believe with him strive hard with their property and their persons. And these it is for whom are the good things and these it is who are successful. Allah has prepared for them Gardens wherein flow rivers, to abide therein, This is the great achievement.

Now, open the *Gospel according to St. Matthew*, chapter 19, and read verse 20 ; Jesus said unto his disciples :

And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children or lands, for my name's sake, shall receive an hundredfold, and shall inherit *everlasting life*.

Jesus came with the Truth from the Most High God. Suffering *for my name's sake* means suffering in the cause of that Truth. The Gospels have used the terms *eternal or everlasting life* and *Kingdom of God* for *Paradise* :

And, behold, one came and said unto him (Jesus) Good Master, what good thing shall I do that I may have *eternal life* ? (Matt. 19 : 16).

It is thus but obviously clear that Jesus promised Paradise to those who suffered and

struggled in the cause of Truth. But the author of *The History of Hadjie Abdoellah* would have the world believe that the Qur'an, in its statement that this promise had been given through all Scriptures, has spoken "perhaps the biggest lie." Religious prejudice evidently has warped his reason, and anything and everything connected with Islam and the Holy Prophet of Islam, cuts him to the quick. Such a malicious mentality the poet has aptly depicted in these words :

I do not love thee, Doctor Fell ;
The reason why I cannot tell ;
But this I know, and know full well ;
I do not love thee, Doctor Fell.

The Holy Prophet

Upon the Holy Prophet, the purest of the pure, the foul-mouthed author of *The History of Hadjie Abdoellah* has made the following personal attacks :

- (1) that he was not circumcised ;
- (2) Iblis imprinted things into his mind to deceive people thereby ;
- (3) All his sons died, therefore he must have been cursed by God ;

- (4) he was possessed of an Angry Spirit and wanted to commit suicide ;
- (5) he professed that he was a sinner ; the Qur'an confirms this;
- (6) died of a poisonous lamb which a Jewess had prepared for him;
- (7) he prophesied that he will rise on the third day after his death, and therefore the followers did not bury him until the third day. At this time his body was so bad that he had to be buried in the middle of the night.

Shakespeare has very truly said : *Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.* We invite the author of *The History of Hadjie Abdoellah* to ponder over what Jesus the Christ whom he worships and adores, has said of the Great Prophet of Arabia. Jesus said unto his disciples, as reported in the *Gospel of St. Barnabas*:

Verily I say unto you that the Messenger of God is a splendour that shall give gladness to nearly all that God hath made—O blessed time, when he shall come to the world. Believe me that I have seen him, and have done him reverence, even as every prophet hath seen and done, seeing that His Spirit God giveth to

them prophets ; and when I saw him, my soul was filled with consolation, saying, *O Muhammad, God be with thee, and may He make me worthy to untie thy shoe latches, for obtaining which I shall be a great prophet and holy one of God.* And having said this Jesus rendered his thanks to God.

Circumcision

Circumcision is performed on male children, and not on adults. God said unto Abraham :

And he that is eight days old shall be circumcised among you, every man child in your generations (Genesis 17 : 12),

Jesus was accordingly circumcised when he was eight days old. We read in Luke (12 : 21):

And when eight days were accomplished for the circumcising of the child, his name was called Jesus.

The call came to the Holy Prophet Muhammad at the age of forty, nor was he born in the house of a Jew that the religious rite of circumcision should have been performed on him when eight days old ; hence the question of his circumcision does not arise.

The covenant of circumcision between God and Abraham was an everlasting covenant. God said unto Abraham :

This is my covenant, which ye shall keep between me and you and thy seed after thee ; Every man child among you shall be circumcised—He that is born in thy house, and he that is bought with thy money, must needs be circumcised ; and *my covenant shall be in your flesh for an everlasting covenant.*

(Gen. 17 ; 10, 13)

The Jews and the Muslims, as true believers in the Great Patriarch, have, up to this day, kept up and observed the covenant of circumcision; but the Christians, notwithstanding the fact that Jesus himself was circumcised, have, under the perverting preaching of Paul, fallen away from it. Said Paul :

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing,
(Gal. 5 . 2).

And it was with reference to these breakers of the Divine covenant that Moses had uttered a severe warning, saying,

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that

soul shall be cut off from his people ; he hath broken my covenant. (Gen. 17 : 14)

Iblis and Angry Spirit

The author of *The History of Hadjie Abdoellah* seems himself to have been seized of an Angry Spirit ; for, as the poet has appropriately put it :

Fire in each eye, and papers in each hand,
He raves, recites and maddens round the land,

maligning him, of whom Jesus had said in worshipful mood :

O Muhammad, God be with thee, and may
He make me worthy to untie thy shoe latches,
for obtaining which I shall be a great prophet
and holy one of God.

Not a prophet of God, sacred history bears it out, has appeared on the stage of this world, but his opponents who were, as a matter of fact, the opponents of Truth, called him *mad* and *possessed of Evil Spirit*. Moses was so called by Pharaoh and his people. Jesus was likewise condemned by his foes, the Jews. We read in the *Gospel according to St. John* :

(1) And many of them said, He (Jesus) hath
a devil and is mad ; why hear ye him?
(10 : 20)

(2) The people answered and said, thou
(Jesus) hath a devil, who goeth about to
kill thee (7 : 20).

Was Jesus mad ; was he possessed of devil?
The author of *The History of Hadjie Abdoellah*
who has come out with a similar charge against the
Holy Prophet of Islam will perhaps be able to en-
lighten the world on this point.

It is nowhere written in the Holy Qur'an
that the devil ever made any evil suggestion to the
Holy Prophet. He was, as a matter of fact, far
above and beyond every kind of the devil's insinu-
ation. But the Gospel record tells us,

Then was Jesus led up of the Spirit into
the wilderness to be tempted of the devil.
(Matt. 4 : 1)

The Commentators of the Gospels say that
the events described here were not visible trans-
actions, but *the experience of Jesus recorded in
symbolical language*. This means, in plain lan-
guage, that these were the suggestions made to Jesus
by the devil. The suggestion of the devil is really

the coming of an evil idea into man's mind ; and though the idea may finally be rejected, even the first reception of it by the heart is inconsistent with the absolute purity of the mind. In the case of Jesus three such evil thoughts occurred to him. It is further stated in Luke (4 : 13) :

And when the devil had ended all the temptation, he departed from him *for a season*.

And the Revised Standard Version of the Holy Bible (published, September 1957) has rendered this verse as :

And when the devil had ended every temptation, he departed from him *until an opportune time*.

The devil left Jesus, not for all time to come but only temporarily, *until an opportune time*.

The Holy Prophet Muhammad, and for that matter every other prophet of God who ever appeared for the good and guidance of human race, was guarded against all sorts of onslaughts of the devil and wicked people. Says the Holy Qur'an (72 : 27):

Surely He makes a guard to go before him (Prophet) and after him.

Death of Sons

The Prophet had two sons who died in infancy and four daughters who lived and bore children. The author of *The History of Hadjie Abdoellah*, even on this account, has found occasion to throw a stone at the Holy Prophet, saying,

All his sons died, therefore he must have been cursed by God.

Before jumping to this absurd conclusion, he should have quoted from the Holy Qur'an, or even from the Law of Moses (for, Jesus, of course, was himself a childless man, nor had any law of his own) that the man whose sons die during his life time, is accursed of God. In urging such senseless objections against the Great Prophet (peace and the blessings of God be upon him), the author of *The History of Hadjie Abdoellah* has only let out and betrayed the bitter rancour that is gnawing his heart like a worm.

Poison

A promise had been given to the Prophet by the Most High God that he would remain under Divine protection as against the innumerable dangers that threatened him from all quarters, and

the numerous plots against his life The Word of
God said (5 : 67) :

O Messenger, deliver that which has been revealed to thee from thy Lord ; and if thou do it not, thou hast not delivered His message. And Allah will protect thee from men (*i.e.* your enemies).

It was the year 7 A.H. The Jews had suffered a crushing defeat at the hands of the Muslims at Khaibar. They conspired most wickedly against the life of the Prophet, much in the same way as they had conspired against the life of Jesus. Zainab, wife of Harith, a Jewish chief who had been killed in the battle, was set up to invite the Prophet to dinner and poison him. The Prophet accepted the invitation. He had hardly lifted a morsel to his mouth when he was apprised of the treachery by Providence Divine ; and he withheld his hand. But one of his companions, Bishr Ibn Bara who ate of the food, died of the effect of poison. Unlike Jesus who had been delivered into the hands of his enemies to be, as the Churchmen would have us believe, killed by the damned death upon the Cross, the Prophet in accordance with the Divine promise of protection,

was saved from the murderous plot of the Jews. The whole nation, as it were, was involved in the foul attempt. But the Prophet let the conspirators go free. They all deserved death; but the Prophet thought that forgiveness might reform them, and they might change their hostile attitude. The Prophet lived normally for four years after this incident, and died a natural death in the year 11 A.H. But the malicious-minded author of *The History of Hadjie Abdoellah* would have the world believe that :

Muhammad died of a piosonous lamb
which a Jewess had prepared for him.

In the same way, the rest of the story pertaining to the Prophet's demise, as told by the author of *The History of Hadjie Abdoellah* that

Muhammad had prophesied that he will
rise on the third day after his death, and there-
fore the followers did not bury him until the
third day. All this time his body was so bad
that he had to be buried in the middle of the
night

is nothing but a foolish fiddle-faddle, *a tale*, as Shakespeare has so nicely put it, *told by an idiot full of sound and fury, signifying nothing*. The

Prophet breathed his last, praying earnestly in whisper, "Blessed companionship on high," on Monday, the 8th June 632 A.D. late in the afternoon, and was laid to eternal rest the following day—peace and the blessings of God be upon him.

Dhul Qarnain

No arrow perhaps was left in the quiver of the author of *The History of Hadjie Abdoellah* which he has darted not, most audaciously, at the religion of Islam and its Holy Founder. He further goes on to allege that :

- (i) In Qur'an Dhul-Qarnain prays to God. He was Alexander the Great, a heathen king. How is this ?
- (ii) Sura Hoed, verse 51 says regarding Noah : It is a secret History which we reveal to you ; you and your folks do not know it until today. But every body knows this History.
- (iii) That Maria mother of Jesus, was sister of Aaron, brother of Nabi Moosa. This is confusing.

Of Alexander the Great who was a heathen king there is no mention in the whole of the Holy

Qur'an. In Sura Kahf, however, a mention is made of *Dhul-Qarnain* which literally means the *two-horned one* ; and the reference here seems to be to the two-horned ram of Daniel's vision (Old Testament) :

Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns ; and the two horns were high ; but one was higher than the other, and the higher came up last (Daniel 8 : 3).

The interpretation of the vision is given in verse 20 of the same chapter, saying :

The ram which thou sawest having two horns are the Kings of Media and Persia.

The two kingdoms of Media and Persia were, later on, combined into a single kingdom under one ruler, Cyrus, wrongly called Darius in the Bible (En. Bib. Art "Darius"). In the history of *Dhul-Qarnain* the Qur'an makes a reference to this King, Darius I, and not to Alexander the Great as the author of *The History of Hadjie Abdoellah* would have the world believe. It is written in Jewish En. "Darius I" :

Darius was the organizer of the Persian Empire. His conquests served to round off

the boundaries of his realm in Armenia, the Caucasus, and India, and along the Turanian steppes and the highlands of Central Asia.

Darius in his inscriptions appears as a fervent believer in the true religion of Zoroaster. But he was also a great statesman and organizer (En. Br.)

The *Dhul-Qarnain* of the Holy Qur'an was, therefore, none else but Darius (correctly Cyrus) who was a fervent believer in the true religion of Prophet Zoroaster. He was also the recipient of Divine revelation, as stated in Ezra (1 : 1—3) :

Now in the first year of Cyrus, King of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying

Thus saith Cyrus King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth : and he hath charged me build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem.

It is thus obviously clear that the Most High God blessed Cyrus with His Word, conferred Kingdoms upon him, and commanded him to build the Sacred Temple at Jerusalem, and set the Jews free from their bondage.

Secret History

The correct rendering of the verse is :

These are announcements relating to the unseen which We reveal to thee ; thou didst not know them—(neither) thou nor thy people—before this. So be patient. Surely the (good) end is for the dutiful (Hud, 11 : 49).

The Holy Qur'an, it should be clearly understood, is not a book on history. When it deals, of course very briefly, with the histories of different nations, its object is only to mention such incidents which contain prophetic allusion to the Holy Prophet's life or the future of Islam, and to comfort and console the Prophet with illustrations from previous sacred history that Truth shall ultimately be established, and that opposition shall entirely fail and be over-thrown.

In the verse under discussion the announcement relating to the unseen is not the history of

Noah, as the author of *The History of Hadjie Abdoellah* would have the world believe, but it speaks of the fate of the Prophet's opponents, as read in that history. And the words that follow—*so be patient*—point clearly to this end. It was patient waiting that was needed for the fate of the Prophet's opponents, and not for anything relating to Noah's history. Likewise in the 26th chapter in which the history of every prophet is concluded with the words :

Surely there is a sign in this, but most of them believe not,

the fate of the Holy Prophet's opponents is said to be identical with the fate of those people who had previously stood up against and opposed the earlier prophets.

The Sister of Aaron.

The Holy Qur'an has called Mary (Jesus' mother) as *Sister of Aaron* (19 : 28). "This is confusing", the author of *The History of Hadjie Abdoellah*, would have us believe, there being a distance of many generations between the two. We invite the punctillious author to ponder over the following verses of the Holy Bible, and pronounce his impartial verdict thereon :

- (1) The book of the generation of Jesus Christ,
the son of David, the son of Abraham.
(Matt. 1 : 1).

But there was a distance of many generations between Jesus and David, and between David and Abraham. How could he be called the son of David, or the son of Abraham ?

- (2) There was in the days of Herod, the King of Judea, a certain priest named Zacharias of the course of Abia ; and his wife was of the daughters of Aaron, and her name was Elizabeth (Luke, 1 : 5).

There was again a distance of many generations between Elizabeth and Aaron, yet she has been called the daughter of Aaron. Is it not that the Gospel-writer has created *confusion worse confounded* ?

In the Semitic languages the words *ab* (father), *umm* (mother), *akh* (brother), and *ukht* (sister) are used in a much wider sense, and do not necessarily imply the very close relations of real father, mother, brother and sister. We read in the Holy Qur'an :

And to 'Ad We sent their brother Hud.
And to Thamud We sent their brother Salih
(11 : 50, 60).

although neither Hud nor Salih was the real brother of his respective people. Safiyyah, the Prophet's wife, complained to him, saying : *The women say to me, a Jewess, a daughter of two Jews.* She was the daughter of a Jewish Chief of Khaibar. The Prophet said to her : *Why didst thou not say : Surely my father is Aaron and my uncle is Moses and my husband is Muhammad ?*

Mary (mother of Jesus) had been devoted to the Temple from three to twelve years of age. It shows clearly that she belonged to the priestly class. She has been called *the sister of Aaron*, and not a sister of Moses, for priesthood was an exclusive prerogative of the descendants of Aaron. Rev. Wherry the author of the *Commentary on the Qur'an*, who is admittedly an hostile critic of Islam, has also had to admit it in these words :

Because she was of the Levitical race, as by her being related to Elizabeth it would seem she was.

It is written in the Gospel according to Luke (1 : 5, 36) :

And his (Zacharia's) wife was of the daughters of Aaron, and her name was Eliza-

beth...And the angel said to Mary: Behold, thy cousin Elizabeth, she has also conceived a son in her old age.

Mary, therefore, is rightly called *ukht Harun*, or *sister of Aaron*, the word *ukht* being by no means limited to the close blood relationship like its equivalent in English.

A Word of Advice.

We have answered all the invidious charges levelled against Islam and the Holy Prophet in the scurrilous booklet, *The History of Hadjie Abdoellah*, published by the Dutch Reformed Church of Cape Town, South Africa. The attention of the Churchmen is invited to the very valuable advice uttered by Jesus the Christ :

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to ye again (Matt. 7 : 1).

The Jews had denounced Jesus the Messiah, son of Mary, as an imposter. They called him *a gluttonous man and a wine-bibber* (Luke, 7 : 34), *a malefactor* who kept company with women of ill-repute (John, 18 : 30, Luke, 7 : 37). They also accused his mother Mary of fornication, and men-

tioned the name of one Panther in this connection (*Jewish Life of Jesus*). The Jews, then, conspired to kill him by the damned death on the Cross ; for, it was written in the Scripture, *He that is hanged is cursed of God* (Deut. 21 : 23). Their intention was to prove to the world that since he was killed by hanging on the Cross, he was accursed of God and could not therefore, be the Messiah. Every Jew, even up to this day, believes as a fundamental principle of his faith, and repeats it before his death, that Jesus son of Mary whom they had killed upon the Cross, was accursed of God.

Rather than defend and speak for the honour of Jesus and his revered mother Mary, the Christians, under the leadership of St. Paul, furnished unfortunately a handle to the Jewish columny against them. They acknowledged and confessed candidly that Jesus was born of the virgin Mary, and strengthened, in this way, the false and filthy charge of the Jews relating to the illegitimacy of his birth. They, also, accepted and avowed that Jesus died on the Cursed Cross. Every Christian, as does a Jew, believes as a fundamental principle of his faith, and repeats it before

his death, that Jesus died on the Cross, and thus became doomed and accursed.

For full five centuries, in consequence of this false belief on the part of both the Jews and the Christians, the position of Jesus and his mother (peace be upon them) remained dangerously jeopardized, when at last the Quranic revelation came to their rescue. The Holy Prophet cleared Jesus and his mother of the heinous charge brought against them, proclaiming that Jesus was the holy apostle of God, worthy of regard in this world and the Hereafter and his mother a chaste and truthful woman, and that the Jewish plan of killing him on the Cursed Cross was frustrated by the All-Poweful God, proving to the world that Jesus was *min-al muqarrabin i.e.* of those who are nearest to the Most High God. Not a small service indeed that the Holy Prophet Muhammad has done to the cause of Jesus the Christ and his mother, so that there are as many as eighty crores of Muslims all over the world who hold Jesus and Mary in the high esteem stated above. It does not, therefore, become and behove the Dutch Reformed Church, and for that matter, all the Christian preachers, to speak ill of and malign the Holy Prophet of Islam who has done such a great good to them.